

THE CHRISTIAN CENTURY

THE MYSTIC SEA.

BY PAUL LAURENCE DUNBAR.

The smell of the sea in my nostrils,
The sound of the sea in mine ears;
The touch of the spray on my burning face,
Like the mist of reluctant tears;

The blue of the sky above me,
The green of the waves beneath;
The sun flashing down on a gray-white sail
Like a scimiter from its sheath.

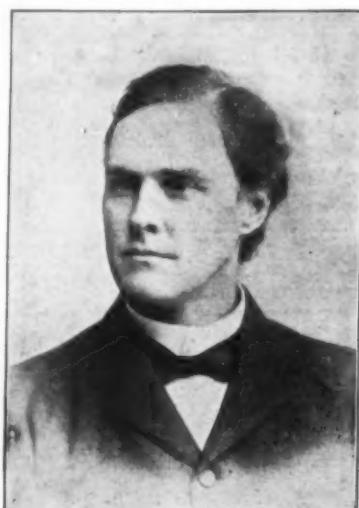
And ever the breaking billows,
And ever the rocks' disdain,
And ever a thrill in mine inmost heart
That my reason cannot explain.

So I said to my heart, "Be silent;
The mystery of time is here;
Death's way will be plain when we fathom the main
And the secret of life be clear."

CHICAGO
CHRISTIAN CENTURY

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**The Christian Century Company
CHICAGO**



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"Basic Truths of the Christian Faith."

The Christian Century

Vol. XXV.

CHICAGO, ILL., SEPTEMBER 3, 1908.

No. 36.

EDITORIAL

Announcement.

Our readers are probably aware that the past few weeks have been a time of financial stress and difficulty for the Christian Century. For reasons which it is to no purpose to discuss the Company has been burdened with debt beyond its ability to bear. A crisis has been approaching for many months. This crisis, painful and regrettable in every aspect, we are able to announce is now past. A new company is in process of formation. The old editorial staff will continue with the new paper together with important additions. Ample capital and a proper business policy will henceforth stand under the ideals this paper has striven to promote. All friends of these ideals will rejoice that the paper which has represented them so ably hitherto will in the future be able to lead on more confidently than ever.

As soon as the details of the new arrangement are fully completed our readers will be taken frankly into the confidence of the management.

Chicago and the Convention.

The presence of the Illinois convention in Chicago this week is an event of unusual meaning. The problem of entertaining a state convention on the basis of free hospitality to its delegates is one that only a strong congregation dares undertake. For this reason Chicago has never had the pleasure of entertaining the brethren of the state in their annual conference. The time has come, however, when our strength in the city warrants our attempt to return to the brethren of the state the courtesies they have so often offered us. Chicago Disciples do not, as a rule, live in large, roomy houses as do our brethren in the smaller towns, but our welcome to our flats is as whole-souled as did we offer the capacious houses of the Lake Shore Drive.

The convention means much to us. The proneness of Chicago and the rest of the state to think themselves apart from each other in political matters is in danger of reflecting itself in our church life. It is important for Chicago Disciples to possess a state consciousness as well as a city consciousness. It is likewise important for the state to remember that Chicago is a part of Illinois and that, for good or ill, its future cannot but affect the character of the larger commonwealth. Our interests are identical. Our problems are identical. Our faith is identical. It is therefore wholesome for us to come together often for mutual inspiration and counsel.

Besides the preparation of our homes for entertainment, the committees have been assiduous in two matters: arranging for the convention to use the Y. M. C. A. auditorium in the heart of the city for its sessions, and to give a splendid banquet for the men of the state at the Auditorium Hotel on Tuesday evening. We shall not suggest the difficulties under which the committees have worked, principal among which is the fact that so many Chicago people have been absent from town on their summer vacations and have not yet, many of them, returned. No doubt the faithful workers will have all things ready quite as well as if they had been backed by all their customary helpers.

The most interesting features of any convention of Christian people are the fellowships it occasions among brethren. Whatever the merits of the program, it is rarely the prearranged features of a program that are carried with us the longest. The impromptu, unexpected, personal expressions often make upon our memory the deepest mark.

The Christian Century joins with the churches of Disciples in Chicago in a cordial welcome of the convention and in the prayer that this gathering may deepen the fellowship, broaden the vision and intensify the zeal of all Disciples in our state.

Miracle and Faith.

The objection which has most weight in our day, and which unless removed will stand as a fatal hindrance to the acceptance of the miracles, is the apparent chasm which separates these phenomena from the uniform course of events in human experience and under the reign of law. It is no answer to assert that a divine being is above law, for that begs the question at the start, and overlooks the fact that the laws of nature are simply God's ways of working and thus are the disclosure of his own character. The suspension of these laws would not only work havoc in the order of nature but would be a contradiction of the conception of God which not only the unvarying and majestic order of the universe but the teachings of the Scriptures have made impressive. If the prophets permitted themselves to use language which implied the vibrant and changeful character of God, even his arbitrary and autocratic reversals of mood, they have left us abundant proof that these are but the forms and figures of speech with which they sought to explain the mystery of the divine, and that behind them all there lies the deeper and more impressive conception of a natural and moral order which is certain and satisfying because it knows no change.

It may be that the proper definition of miracle will assist in the quest for a tenable position, conservative of the facts both of science and the Bible. It is often the case that controversies thrive on the failure to make clear the points of belief. There are two views which for the sake of the discussion may be set in contrast. One asserts that miracle is the intervention of a supernatural power in the realm of natural law. According to this theory there are two realms of life, the natural and the supernatural. The laws, the life, the character of the one are distinct from those of the other. The order of life native to the higher realm is superior to and independent of the laws of the lower realm. A being belonging to the supernatural realm may therefore employ the forces of nature in whatever manner he elects. Its laws may be reversed, its direction changed, its processes interrupted or accelerated at will. These violations of law, nature is powerless to resist. They emanate from the being of the superior realm before whom natural law is silent and submissive, ready for temporary or indefinite suspension. Such a being was Jesus. He was a visitant to the world, but his normal residence was in heaven, whose supernatural character he bore in his earthly life, and with whose powers he was clothed. His miracles were the manifestations of this superior life, the setting aside of nature in obedience to a higher law. This theory encounters no difficulty in the mind of one who accepts the earlier view of the world. But it is in direct conflict with all modern conceptions, and is either giving way to more satisfactory explanations of the facts or to the total rejection of the miraculous. And indeed if this view is all that stands between unreflective belief and blank denial, the case looks unpromising for miracle.

The other definition asserts that miracle is the unusual but normal activity of a perfect life in the domain of nature. There is no such cleavage or dualism in the universe as that which requires the assumption of two realms, the natural and the supernatural. Indeed this distinction is unknown to the Bible, and is the creation of metaphysical speculation. All life is one. The universe is the scene of the divine activity, and its laws are merely God's ways of working. All law is natural, and at the same time it is divine. The truth that Butler saw and that Drummond interpreted more fully needs acceptance as applicable to all the ranges of life. The "Analogy" and "Natural Law in the Spiritual World" do not apply alone to the corners and fringes of things but suggest the essential oneness of the world. The Father's house is not divided against itself. The word "supernatural" is not so much untrue as insufficient. From one point of view there is no supernatural, for all things are natural and orderly. But viewed from another angle, all human life, as well as divine, is supernatural, for its true estate is superior to the

visible order of the world. We belong to the higher realm; our citizenship is in heaven.

The life of Christ is the one perfect life of history. He lived the normal, natural life of a man at its highest point. This consisted perfectly with his claim to be the Son of God. In this estate he employed law at its highest level. The responses which our inadequate and fragmentary life obtains from nature, and which become more complex and varied as we gain new altitudes of vision and new depths of spiritual experience, seem as nothing worth beside the calm supremacy of his power. He touched the keys of life beyond the range of our limited experience, and the harmony which poured forth we call miracle. His word was with power because the secret of nature was his own. Nor is there a hint in the Scripture that the works of Jesus were suspensions or suppressions of natural law. They exhibit the use of law at a higher point than that to which other lives have attained. Science may well decline to recognize the miracles of Jesus as falling within the limits of ordinary and explicable phenomena, but he would be a bold and over-confident defender of the closed circle of present knowledge who with the vast and humbling mass of fresh scientific facts daily emerging to view should assert that the miracles of Jesus are beyond the range of law, or may not ultimately be capable of scientific demonstration. Such at least is the feeling of not a few men of our day whose attainments in the arena of research entitle them to respectful hearing.

The last word has not been spoken.

In the nature of the case it never can be spoken. Meantime we may content ourselves with some approaches to a true and satisfactory view of the question. These may be set down in the following terms: The Gospel miracles leave upon the mind the impression of events which rest upon foundations of fact. None of the attempts to eliminate them from the record seem satisfactory. The view that miracle is a violation of law is fatal to the acceptance of the event. Miracle must be explained as the result of the use of natural forces at their highest level. Jesus performed miracles as having a certain value, but he regarded them as far less convincing than the appeal to intellect and conscience. In the early church they were given similar secondary significance. At the present time the miracles of the New Testament have no evidential value, because it is easier to convince men of the lordship and saviorship of Jesus than of the reality of the miracles. The latter are accepted because they are the natural activities of such a life as his, and not as the attestations of that life. The claims of miracle-working in the Old Testament rest upon less convincing evidence than those in the life of Christ. The claim that miracles have a place in ecclesiastical history and in the practice of certain religious bodies today may be in large part dismissed as lacking in credibility, and for the rest as reposing upon facts easily explicable in accordance with the laws of suggestion. The redemptive facts of Jesus' life are independent of miracle. His wonderful deeds were an aid to his followers in the creation and nourishment of their faith in him and in their immediate work of evangelization. Such a value the miracles no longer possess. But they assist in the comprehension of the origins of our faith, and of the unique influence of the Lord upon that age. Miracle had its value, but also its limitations. The greatest miracle is the life of Christ. Greater than any work he did was the nature he revealed. On this and his teachings the faith of the world rests. One proof alone is there higher and more convincing than this, and that is the presence and power of Christ in the soul.

Making Religion Technical.

The personal religion of Jesus was the simplest thing in the world. It could be expressed in small words, the common words of daily experience. No technical vocabulary was needed to transmit it. No recondite doctrines were requisite to the faithful practice of it. No elaborate organization was needed to act as a channel for it. The child was the embodiment and best illustration of it and a pure heart was the essential condition of a vision of God.

For centuries, however, the religion that goes with Christ's name has been inextricably connected with long words, hard doctrines and a close-knit organization. The assumption prevails that Christianity cannot be expressed in any save these hard terms of historic theology and that the grace of God is limited to the channels of conventional organization. Therefore many call themselves unbelievers or agnostics who have the root of faith in them, but who do not find themselves able to use the accepted vocabulary of religion. This is a sad fact and accounts for the separation of many genuine

Christians from the church. We speak a foreign language to them; and their language is, if not foreign, at least pagan or "secular" to us. And all the time their real meanings may be identical with Christ's meaning and with our own. Nevertheless we insist that "shibboleth" shall not be pronounced "sibboleth," and the penalty for speaking it that way is not much different from that meted out to the luckless Ephraimites of old.

After all, our union among ourselves and with others must be on the basis of common meanings, not on a common vocabulary. No formula of the creeds nor of the New Testament, taken simply as a formula, is a guarantee of agreement even when it is pronounced in unison. It is a costly mistake to strive to run religious thought and life into any fixed mould of words. The world has lost immeasurably just because the words of scripture, especially Paul's words, have been crystallized into a technical norm for the expression of Christian experience. The holy Scriptures are the highest and finest formulation of Christian experience the world contains. But they are used at their highest purpose, not simply when they are learned by memory, but when they are allowed to fertilize the mind so that it can bring forth new words, new formulae, original expressions of the spacious life within the soul.

Christian vocabulary has not yet reached its limit. The "sound words" which the authorized version makes Paul exhort Timothy to "hold fast" are correctly rendered "sound teaching" in the modern translation. Paul never dreamed that from his letters would be extracted the normative vocabulary of Christian theology. He was engaged in the enterprise of emancipating Jewish Christians from Judaism, and the technique of his thinking was conditioned by the concrete problem he was facing. He must offer Christianity to the Jew in such terms that it shall mean truth to him, that it shall satisfy the questions his Jewish heart is concerned with. Under different circumstances we find Paul using a different form of speech, a different argument, as when he faced a non-Jewish audience at Athens. Here he spoke from presuppositions quite unlike those upon which he addressed his Jewish brethren.

In John's gospel we have a unique writing among the New Testament books. Its typical concepts are not only unlike Paul's but vary obviously from the other gospels. There is a bigness in John's record, a depth of mysticism, a sweep of vision that the other gospels seem not to have. John seems to be viewing Christ's life from the standpoint of heaven, of eternity. He is therefore less technical, more universal in his concepts and vocabulary. He uses the great-big little words, such as "life," "light," "spirit," "truth," "death," "see," "know," with a unique frequency and richness. The Pauline concepts of "Justification," "Redemption," "Adamic Sin," "Adoption," "Righteousness by law versus righteousness by faith," "the covenants," and such like do not occur in his gospel. These latter were Paul's own, forged to solve a particular set of problems and to save Israel from the narrow pocket of self-righteousness into the freedom of Christ's gospel.

Christianity has been unfortunately limited and even distorted by the fact that for centuries theologians have gone to Paul's writings almost exclusively for the stuff out of which their systems have been made. The assumption has prevailed that the problem Paul faced is a perennial problem, persisting ever in the same form, and therefore solvable by the same arguments he used. But this is not so. To men of modern times religion knows no such problem as apostolic Judaism presented. To force the vocabulary of Paul's argument upon us is therefore not only to weight religion down with irrelevancies and to make it difficult and unreal but to miss the essential meaning of Paul's words. We are not for a moment suggesting that Paul's argument is not true. It was not only true but masterfully true. It is ours, however, not to copy his vocabulary merely, or his concepts, but discerning his point of vision, and catching his spirit, to turn our faces toward our own problems as he met his.

This way of looking at religion makes it a broader, more real and simpler matter than we usually assume. It is not a form of words that we are to learn, but a spirit, and attitude, a temper, with respect to our life that it is important for us to adopt. A gentleman was the other day describing to us a new acquaintance he had just made. "He is a most intelligent man and we talked until midnight," he said. "Did you talk about religion?" we asked. "No, I don't think he knows much about religion; we talked about life," was the reply. What a pity! What a pity that religion has been separated by its technical vocabulary from the realities of life so that intelligent men, responsive to the great interests of life, do not know that true life and religion are one.

This, at least, is what Jesus said he came to do for men, not to found a new religion, nor to teach a new form of words, nor to establish a more effective organization, but simply to give "life more abundantly."

Christian Union

Errett Gates.

Universities and Christian Union.

Professor Ernest D. Burton, of the University of Chicago, in an article in the *Standard* on "The Christian University and the World-Wide Mission of Christianity," urges the importance of universities in the Christianization of China. He says: "That, in particular for which the hour calls is the speedy establishment of Christian universities in China, and in other lands which it is our mission to reach and influence. I say universities, rather than colleges, not because I would have these schools bear ambitious names, repeating the mistake that has so often been made in this country, and founding a high school and calling it a university, but because it is a real university that China needs—an institution of that breadth of spirit which would make it really entitled to this name. Such universities should be Christian, not in the sense that they exist to propagate the views of any western sect of Christianity, not in the sense that they should be chiefly devoted to the study of theology, or the direct propagation of religion, but that they should be controlled by Christian ideals, characterized by that same love of truth, openness to truth and zeal for human welfare which it is the ideal and to some extent the effect of every truly Christian university in Christian lands to inculcate and foster, Christian universities in the same sense in which Princeton and Yale and Brown are such." Prof. Burton and Prof. T. C. Chamberlain, both of the University of Chicago, have been appointed as an "Oriental Investigation Commission" to spend the next year in China investigating the educational needs and opportunities of the country with a view to the establishment of universities on a large scale in all parts of the empire. The bearing which the university ideal has upon the unification of Christendom is stated in the following words: "The founding of Christian universities on the foreign mission field will tend to diminish emphasis upon denominational pecu-

liarities, and to strengthen emphasis on the cardinal truths of Christianity—personal faith in God as revealed in Jesus Christ, personal devotion to the welfare of men for whom Christ gave his life. This is, if I am rightly informed, the inclination of the wisest and strongest men on the mission field. Out there in the face of heathenism our sectarian differences grow less important, and were it not for the pressure from the churches at home would be more minimized than they are."

"The Christian university and world-wide Christian missions! Shall there be a new alliance between the representatives of these two creations of the Spirit of Christ? Shall the need of the eastern world and the unparalleled opportunity that God has set before the western world rouse us all to eagerness and consecration such as we have never known before, melt the barriers that have separated us one from another, and unite us in heart and effort?"

It has long been known that the atmosphere of a university was a good dissolvent for sectarian bigotry and conceit, and a medium uncongenial for the culture of sectarian assertiveness. That is why some of the most sectarian denominations fear the atmosphere of a university and its influence upon the minds of ministerial students. Young men gathered together in a university from different denominations can not mingle in the libraries and class-rooms in the free pursuit of the truth, without discovering much truth in common among all sects, and the common indebtedness of each to all others for the truth they hold. The university is a specific cure for all forms of sectarianism, cocksureness and infallibility, if taken in sufficiently large doses.

I submit the following plan of action for the unification of Christendom in this generation: Let all Protestant denominations agree to train their men for the ministry in a single university where every teacher and student shall be free to investigate and speak the truth as he finds it. If that will not bring unity in a single generation, nothing will.

The Biblical Problem

Herbert L. Willett.

Will you please suggest some recent treatments of the subject of miracles?

J. C. B.

Chicago.

Bruce, "The Miraculous Element in the Gospels;" Illingworth, "The Divine Immanence;" Rainey, Orr and Dods, "The Supernatural in Christianity;" Abbott, "The Supernatural;" Whiton, "The Supernatural."

Do you believe that the Ten Plagues were merely a series of unusual natural disasters?

A. K. B.

Kansas City.

The uniform impression gained from the Old Testament narratives is that Israel left Egypt in a time of unusual disturbance caused by disasters which were unknown in the land, but whose force and numbers paralyzed the native people, and were interpreted by the Hebrews as the signs of God's providential activity in their behalf. The wonder of the Exodus consisted not in the nature or method of the plagues, but in the use made of them by Moses under divine direction for the deliverance of the nation. Professor Sayce, the foremost champion of the conservative school of archeological study as against the critical views of the Old Testament says, "There was nothing in the plagues themselves that was either supernatural or contra-natural. They were signs and wonders, not because they introduced new and unknown forces into the life of the Egyptians, but because the diseases and plagues already known to the country were intensified in action and crowded into a short space of time."

Early Hebrew History, p. 169). Professor Petrie, the best authority upon the monumental discoveries in Egypt, and a strong defender of the Biblical accounts, says "Seeing that the land there (in the desert) was sufficient to support his kindred, he (Moses) came back and tried to get permission for them to go on a pilgrimage to the sacred mountain. This was refused, but many troubles of bad seasons, and a plague at last so disheartened the Egyptians that, in the confusion, some thousands of these tribes escaped into the wilderness. They safely crossed the shallows of the gulf, but a detachment of troops following them was swept away." (Researches in Sinai, p. 221). These are not the words of "higher critics," but of men

determined to maintain as far as possible the historicity of the Old Testament records.

Is the story of the crossing of the Red Sea merely a poetic story, and without basis of fact so far as the dividing of the waters is concerned?

B.

The prose narrative in Ex. 14 is at pains to point out the driving back of the waters of the gulf by a strong east wind with ridges of sea bed exposed, and deeper channels still flooded here and there like protections (translated "walls") on either side. The poetic account in chapter 15 is far more picturesque, but less intelligible. Dean Stanley says of this event, "The passage as thus described was effected not in the calmness and clearness of daylight, but in the depth of midnight, amidst the roar of the hurricane which caused the sea to go back—amidst a darkness lit up only by the broad glare of the lightning as 'the Lord looked out' from the thick darkness of the cloud. We know not, they knew not, by what precise means the deliverance was wrought. The obscurity, the mystery, here as elsewhere, was part of the lesson." (See Petrie's words above). The fact of the crossing of the Red sea (i. e. the waters of the Gulf of Suez, either near the present place of that name, or further north at some point to which it once extended), is one of the conspicuous and undisputed facts of Hebrew history. It is this fact as the birth moment of the nation that has significance, and not the manner of its occurrence.

The anti-saloon movement has struck the Illinois Central Railroad. Officials of that road have given orders that no liquor be sold on trains south of the Ohio River. General Passenger Agent Samuel G. Hatch said recently: "Yes, we have stopped the sale of intoxicating drinks on our trains south of the Ohio. There are so many anti-saloon stations on our southern lines that we thought it best to do this. Louisiana has gone the anti-saloon people one better and passed a law forbidding passengers drinking on trains, even from their own bottles. Texas has had a similar law for some time and its effect, I understand, has been beneficial to all concerned."

IN THE TOILS OF FREEDOM

BY ELLA N. WOOD

A Story of the Coal Breakers and the Cotton Mills.

CHAPTER XI.

Evelyn.

"Good morning, Mrs. Kirklin."

It was early in April, in the year 1903. The breath of spring was in the air and a robin caroled from a tree near by. Maidie was watering some geraniums that stood in the window, and as she looked up she saw Evelyn standing in the open door. It was the Evelyn of ten years ago, only more beautiful with the perfection of womanhood. The light brown hair with a glint of gold; the delicate, regular features, the fair complexion, the eyes that sparkled with health and happiness, and the slight but well rounded figure, blended together into exquisite loveliness.

Maidie kissed her and exclaimed, "Why, Evelyn, when did you come back?"

"I came back last night and started out the first thing this morning to see some of my old friends. Lottie is at the door in her wheel chair."

The years had brought changes to Minington. The Black Acre was broader and blacker; the culm heaps were higher; another breaker had been built and the number of breaker boys doubled; the great strike had come and gone leaving sorrow and desolation in many homes.

They had also brought changes to the Kirklins, who no longer occupied the miner's cottage in the Black Acre, but lived in a neat house on Monroe St., and the rooms were no longer bare, but furnished in a plain, tasteful manner.

Maidie invited the girls in but Evelyn said, "Why can't we sit on the steps in the sunshine here beside Lottie's chair?"

Little crippled Lottie had also grown to womanhood. She would never walk again but she had made her life useful, for it had broadened and blossomed under the influence of helpful, loving friends.

"You don't know how surprised I was when I saw Lottie in her new chair," said Evelyn.

"She has Aunt Mehetabel to thank for that," said Mrs. Kirklin.

"Yes, and for a great many other things, too," said Lottie. "My correspondence course in kindergarten, for instance."

"Evelyn, it would do you good to see Lottie's kindergarten," said Mrs. Kirklin.

"Well, I am going to see it this afternoon. It just fills my heart with joy when I think of it."

"Well, Aunt Mehetabel is not the only one I have to thank for that," said Lottie, "if it had not been for you, Evelyn, I don't think I would ever have learned even to read and write. It was you who put all those higher ideals into my life. You remember I was so dull and my speech so broken, that it seemed as though I could never learn to read; but you would not give up. Then you brought me books and it all helped, and now that I can pass it on to the other little children, is indeed a joy. I can never hope to do as much as those that are able to get about, but the children are almost more than feet to me. They seem to anticipate my every want, and if I need my chair moved to another part of the room, or something brought to me, there are a dozen little hands ready."

"They cannot very well do otherwise; you love them so much and are always planning such nice little surprises for them," said Maidie. "I went to visit Lottie's kindergarten one afternoon last week, Evelyn, and there were thirty little children there about the happiest you ever saw; and would you believe that Lottie has actually succeeded in getting them to come with clean faces and hands? They were all shining as though they had been polished for the occasion."

"Where did you get the little red chairs?" asked Evelyn.

"Oh, from the same source that we have had so many nice things, Aunt Mehetabel, of course. You know I had rough, rude benches for the children, and one day a man came to the door and said he had a load of chairs for Miss Lottie Rominiski. I told him there must be some mistake, but he said that was the name, so I submitted."

"I am going to furnish you with an assistant next summer," said Evelyn, "that is, if you will have her."

"Oh, Evelyn, can you mean that you are going to help me?"

"Yes, we will go into partnership."

"How splendid that will be," said Lottie, "I will have a chance to learn so many things."

"You graduate in June, do you not, Evelyn?" asked Mrs. Kirklin.

"Yes," said Evelyn, "and what do you suppose I am going to do next year?"

"Oh, tell us," said Lottie.

(Copyright, 1908, Ella N. Wood.)

"I am going south, I think to Georgia, to teach in one of those large, cotton-mill towns."

"We might have known it would be something of that kind," said Mrs. Kirklin. "You will never be happy, Evelyn, unless you are helping the mill children or the breaker boys."

"I long to stay here in Minington, but my father does not think the time is quite ripe for any special work along that line." Turning to Mrs. Kirklin Evelyn said, "Did you know father was looking for an assistant?"

"No, I did not know it, but I am glad. The wonder is that he has not broken down long ago."

"If he finds one, he will push the settlement movement that he has had in his heart so long."

"If he does that he will need you, Evelyn."

"Yes, it has been the dream of my life for several years to do something like that for the working people in Minington."

Mrs. Kirklin went into the house and returned with a picture in her hand.

"Evelyn, I have something to show you," and she handed Evelyn the picture.

"Oh, Mrs. Kirklin! This is Jean, is it not?"

"Yes, Evelyn, would you have known him?" and Maidie's face beamed with motherly pride.

"Yes, I would have known him. While he has changed in many respects, he has the same look in his face that he had when he was a boy."

"Mrs. Kirklin, I have been talking to Evelyn about Jean and how splendid he is, but I cannot begin to tell half of it."

"I hope, Evelyn, you will soon have a chance to find out for yourself," said Maidie.

As Evelyn looked at the picture, she thought, "No wonder Lottie is enthusiastic. It scarcely seems possible that this manly face and splendid physique belong to the slender, stoop-shouldered breaker boy whom I tried to teach how to read and write."

All of Jean's trips to Minington chanced to have been made while Evelyn was away at school, so the years had passed without their meeting, and the change in Jean was so great that it seemed almost incredible. She had heard much about him from her mother and Lottie, and had rejoiced at his good fortune, but the image already in her mind had been too firmly fixed to be dispelled in that manner, and as she now looked at his picture, and realized all that time had done, the old interest she used to feel for him was awakened and she longed to see him.

"Jean has been Mr. Snow's private secretary for two or three years," said Maidie.

"Yes, so mother told me," replied Evelyn, "but I don't see how he is able to do that and keep up his college work."

"Oh, he has an assistant. He could not possibly do it alone. Mr. Snow says Jean knows more about his business and can look after it better than any one he has ever had, and it pleases Jean very much to be able to do it."

"When will he graduate?" asked Evelyn.

"A year from June," answered Maidie. "This is the week of his spring vacation. I hoped he might be able to run down for a day, but fear he cannot this time."

The ladies were so intent in their conversation that they did not see a figure turn up the walk, but hearing a quick step they all looked up and before them stood Jean. He laughed at their surprise, but noticing Evelyn, a shade of embarrassment passed over his face.

"Oh Jean! we were just talking about you," said Maidie as she sprang to meet him. He kissed her lovingly and turning shook hands with Lottie.

"Jean, you remember Evelyn, do you not?" asked his mother. As she spoke, the vision of a little girl with a pink gingham dress and sunny curls flashed through Jean's memory. He saw her bending over his shoulder and guiding his pencil with her small, fair hand. Was this the same Evelyn? Memory had kept the picture fresh in his mind, and the little hand had seemed to guide and beckon all through the years; but the child had vanished and he stood face to face with the woman. For an instant the old, bashful shrinking that he used to feel when they were children came over him, then he reached out his hand and said, "Yes indeed, I do remember her. I am more than glad to renew the acquaintance again, Miss Hathaway."

"Oh, Jean, don't say 'Miss Hathaway,'" said Mrs. Kirklin. "You are nothing but grown up children yet and it must still be Jean and Evelyn."

They all laughed and felt more at ease.

"Mrs. Kirklin has just been showing me your picture," said Evelyn who still held Jean's picture in her hand. "I cannot quite get it through my head yet that it is really you."

"I have been trying to solve a similar problem," said Jean. "Suppose we submit them to Lottie. How is it, Lottie?"

"I can't see that either of you has changed a bit, only Jean is very much grown up, but you are just the same Jean and Evelyn to me that you always were."

They all laughed merrily at this.

"How long can you stay with us?" asked his mother.

"Mither, I hate to tell you that I must go back tonight. I must go to Pittsburgh tomorrow with Uncle Jasper, and have at least a month's work to crowd into this week. But how good it is to get this one glimpse of you. Where is father?"

"He went down town this morning, but I think he will be back soon."

"If I were not afraid of robbing your mother, I would ask you to call before you leave, so I will extend the invitation to your next visit," said Evelyn to Jean as she rose to go.

"I shall certainly call when I come again; your father and I are excellent friends."

"Father is in Harrisburg and I fear I will not get to see him before I return to school."

"Oh yes," said Jean, "your father and Doctor Jones have gone there to push the child labor bill in the legislature."

"Yes," said Evelyn, "we had a letter from him this morning and he feels very much discouraged at the prospects."

"Well, I certainly hope they will win out," said Jean.

When Lottie and Evelyn had gone, Mrs. Kirklin looked at Jean and said, "What do you think of Evelyn?"

"The same as I have always thought, mither. When we were children she seemed like an angel to me."

"She is one of God's good angels, Jean," and they went into the house.

(To be continued.)

The Christian College Woman.

BY ARTHUR S. PHELPS.

Womanhood is not manufactured by the university. The picture of your life is painted only from the color in your tube. The perfume of the garden is hidden in seed and soil. The glory of a woman is her femininity; and femininity includes four things—gentleness, purity, sympathy, simplicity. The ideal is conceived by its suggestion in the real. My friend stood before the "Venus de Milo" in the Louvre, and wept at the perfection of grace and glory he saw there, and came away declaring that he should never marry; the Venus de Milo was his bride. Though he has since become the happy father of eight children, the ideal of the young student is still the ideal of the college president. When his views of marriage changed, he said his wife must have "a good body, a good mind, a good heart and a good cheer." All of these he finds realized in the beautiful woman in his home. Side by side with the "Venus" of the Louvre, I like to place Michael Angelo's "Pieta" of St. Peter's not as equally perfect in art, but because the storms of life have left their traces on the face of the mother.

As the Christian young woman enters college this fall, let her resolve that she will not try to be other than God made her. I found the French women the best dressed women in the world. They say American ladies follow prevailing styles blindly, whether they are personally becoming or not; but that the French adapt their dress to their individual turn of figure. Michael Angelo, surveying the products of his original genius, exclaimed with a sigh: "How many painters will my work shipwreck!" We can now look back upon the foolish extremes into which his servile imitators ran. How often is natural sweetness degraded into a goodness *a la mode*!

"There are those who are good, but sorely they try us,"

For it seems that their goodness is cut on the bias!"

Education enables a woman to make a determination of relative values. The universal humanizing tendency of our day has nowhere made itself more noticeably felt than in university teaching. Science has a new biology, a new anthropology, a new sociology. English literature and the modern languages thrill with an international touch. History is no longer a sensational story of epoch-making wars, merely; it is a serial biography of race-leaders. There is a wholesome mental sameness in modern academic training, arising from a judicial rating of values. A "crank" is one who puts secondary things first. All false and temporary sects and systems find their origin here. The real character of an individual is determined by his estimates, no less than is the influence of public utterance and private conversation. We are continually misplacing emphasis, and taking the wrong path. A newspaper says: "Many a lady who would not soil her white hands by touching a black stove, will soil her white soul by reading French novels." Life is a process of selection, as truly as in a library, or a dry goods store. The wise advice is applicable: "Don't buy anything just because it is cheap." Good goods cost. The college student will get what she is willing to pay the price for.

Education is an atmosphere, not a collection of curiosities, nor even a kit of tools. This is the significance of the halo in paintings of the holy family, of the nimbus, of the tongues of fire. A college

training is thrown away on the callow graduate for whom it has done nothing more than enable her to talk oracularly in the parlor about "culture." Sentiment is the highest thing in a young woman's life, sentimentality one of the cheapest things. Of 6,123 recent suicides, 61 per cent—three-fifths—were girls. A high education is stored power, static energy, a dwelling of the soul in the eternal. It is the door of service, the key to the human heart, a life-long debt to the ignorant.

Los Angeles, Cal.

He Obeyed.

There is something extremely disconcerting in the unexpected application of parental instruction; and the quick-witted small boy is an adept in the practice. "Don't say 'goin' and 'skatin'. Tom; always pronounce your 'g's'" says mamma, whereupon Tom looks up wickedly and replies: "I thought you were always telling me not to say 'Gee!'" Italian boys in a somewhat different spirit, perhaps, occasionally bring their elders up short by the same method of ill-timed obedience to the letter of the law. The author of "A Tuscan Childhood," Lisi Cipriani, relates an incident of her small brother whose most glaring fault was that he would interrupt. He had been corrected repeatedly and instructed to say: "At your convenience, mamma, I have something to tell you." This is how he bettered the instruction:

One day toward the end of the season my mother had taken Ritchie and me to the baths at Leghorn. The baths are built on piers and rotundas into the sea. We have no tide at Leghorn, and these piers are connected by bridges. Before the autumn storms begin the boards are taken away, so that only two long wooden beams and the railings remain. There was absolutely no danger in walking across these bridges on the beams, as we could have all necessary support from the railings, and it was great fun. I had crossed one of these bridges quite a distance from where my mother and some friends were sitting. When I started to return I forgot that the boards had been taken away, and walked splash into the sea.

Ritchie, who was standing by me, instead of taking the slightest concern as to what would happen to me, rapidly crossed the bridge and ran to my mother. Taking off his cap, the little fellow stood politely beside her for some time, waiting till she had finished a rather long story she was just telling. Then he said:

"Mamma, at your convenience, I have something to tell you."

"What is it?" said my mother, approvingly, for she appreciated that her efforts were being rewarded.

"Mamma, at your convenience, Lisi has fallen into the water."

"What?" exclaimed my mother, jumping up. "Has any one pulled her out?"

"I don't know," said Ritchie, very politely, "but I did not interrupt your story, and she can swim."

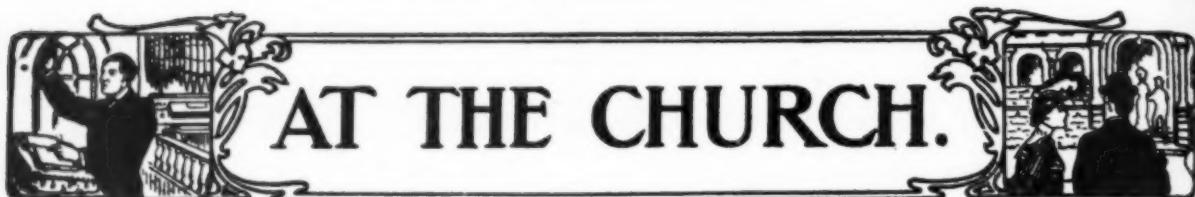
Rebirth of Bruges.

After more than four centuries of stagnation Bruges, once the commercial capital of Europe, is to regain some of its ancient prosperity. The sea has been restored to it. A canal has been cut from the city to the sea and a new port constructed, and a way made by which the quaint old city of the lace-makers may handle some of the current of trade which passes between the ocean and the hinterland.

In the middle of the fifteenth century Bruges was the busiest and richest city, if not the largest, in Europe. It was situated on a canal which had been so built as to form a branch of the Zwyn estuary, was a principal market of the Hanseatic League, and had at its wharves shipping from all the world. When Paris numbered 120,000 people Bruges had a fourth more. Its factories were never idle, its merchants became princes, its many canals were alive with boats bound for inland places.

But in the course of time it was found that the arm of the sea was filling with drifting sands. Efforts were made to stay the process, but without success. Year by year the waters shoaled and by the middle of the sixteenth century Bruges was but an inland town, the empty shell of former greatness.

A canal twenty-six feet deep has been dredged through the sand, about eight miles in a straight line to the North Sea. There immense concrete jetties make a new "fore port" for Bruges, where passengers and express freight can be transferred to rail. Heavy goods will pass through a lock to the canal, and so to a great new basin in the city itself, where all the canals have access to wharves and quays. A city of Zeebrugge, or Sea-Bruges, has been established at the mouth of the canal. Bruges itself has already felt the impetus, and it is rapidly growing again, the population in 1900 being more than 50,000. Its paupers, of which it has the largest proportion of any European city, are diminishing, and prosperity seems at hand. Nothing more picturesque has been attempted by the engineers in recent years than this restoration of trade to a forgotten capital, this re-introduction of the sea from the treacherous dunes to the ancient City of Bridges.—*Youth's Companion*.



The Sunday-School Lesson.

Herbert L. Willett.

DAVID THE KING.*

It might have been supposed, considering David's popularity in Israel, and the death of Saul and his sons, that no time would be lost in opening David's way to the throne. Yet such was not the case. Matters moved but slowly in that direction. There was no immediate attempt made to put anyone in that place. The people of the central and northern region in which Saul's kingdom lay were too badly shattered by the recent events to take any steps toward reorganization of the government. The Philistines were in control as far east as the Jordan, and nothing could be done.

The Delay.

It is a significant fact that five years passed before any efforts were made to secure a king in Saul's place. Then Abner, Saul's chief general, who in some unexplained manner had survived the battle of Mount Gilboa, took Ish-bosheth, Saul's son, and made him king in Mahanaim, east of the Jordan. It is apparent that it was not safe to attempt any west-Jordan movement as yet. The Philistines were too strong, and Ish-bosheth lacked the qualities of leadership which could have promised success in such an effort.

David in Judah.

Meantime David was securing the throne of Judah. From the beginning of his outlaw life he had never forgotten that he might win the kingship. In his relations with the Philistines he had taken care never to break with his own people. Even when he represented himself to the king of Gath as committing depredations on the cities of Judah he was in reality taking great pains to do nothing of the kind, but only to make raids on their common foes. More than this, he sent portions of the spoil from these raids against the Bedouin and the Amalekites to the elders of cities both in Judah and the north, so that they looked upon him with great favor.

The Open Way.

When at last Saul's death removed the last obstacle to his return to his land, he consulted the oracle as to the wisdom of going back among his own people of Judah. The response was favorable, and the place selected was Hebron. This was in itself a sanctuary, having been held in reverence from days long prior to Abraham's residence there. The burial place of the patriarchs in the cave of Machpelah added to this feeling of sanctity. Then, too, Hebron was admirably situated for defense, at the highest point in the south, and it would give David an opportunity to develop his government at a distance from any contrary activity on the part of the house of Saul. To Hebron, accordingly, David went, taking not only his own household, but the numerous colony he had gathered about him in the outlaw period. These free companions had been his only protection in the days of his misfortunes. They now became the nucleus of his army, and constituted a sort of old guard or tent legion, given special rank and quarters among the forces of the kingdom.

David King of Judah.

It was not long before circumstances, aided no doubt by David's admirable diplomacy, suggested to the men of Judah the wisdom of making him their king. He had all the qualities which appealed to them as suitable in a leader. He was young, handsome, brave, generous, persistent, shrewd, and marked by that element of enthusiasm which can command the passionate attachment of army and people. His romantic exploits had made him a popular hero. The suggestion that he be made king met with ardent approval, and in what appears to have been a mass meeting of the tribe of Judah, he was chosen to the position. It was now his task to secure not

only his present honor, but even more to prepare for its extension to all Israel.

David and the North.

He had already made efforts to win the good will of the northern towns by gifts of spoil to their chiefs. He now went further. To the men of Jabesh-gilead, who had nobly carried off the bodies of Saul and his sons from the walls of Beth-shan, to save them from further mutilation, he sent a message of congratulation and good will, which must have pleased not only the people who received it, but also the adherents of the house of Saul. There were outbreaks of hostility between the partisans of David and those of Abner, the chief representative of Saul's family. But David must have deprecated and repressed such displays of zeal, as likely to endanger rather than assist his plans. In fact, one of these encounters came near ruining all his hopes for a friendly settlement with the claims of the house of Saul. In one of the chance meetings of the troops of the two factions, Abner killed Asahel, a brother of Joab, David's chief general. It was no private feud, but a fair and open fight, in which Abner had expressly warned the younger man against an encounter with him.

Joab's Revenge.

But Joab cherished dark thoughts of revenge, and when later on Abner, disgusted with the weakness and temper of his master, Ish-bosheth, made overtures to David in a journey to Hebron, Joab seized the opportunity afforded by the presence of his foe in David's capital and murdered him. Nothing but a prompt and emphatic repudiation of Joab's act by David, and a great public funeral, saved the king from suspicion of complicity in the foul deed. But the king's conduct on this occasion not only allayed public uneasiness, but raised him higher in the love of his people, and even of the north.

David King of Israel.

The result of all these slow happenings appeared not long after in a strong movement to extend David's rule over the entire nation. There came to Hebron a deputation of elders from the northern cities presenting their petition that he become their king. That this was what David had hoped and worked to secure from the first cannot be doubted. He combined the elements of personal popularity and adroit diplomacy, which made his selection inevitable. He now saw the successful consummation of his plans. To be sure he was little more than nominal king of a ruined country. The Philistines were yet in control of large tracts of the land. But David had already won a place of vantage in Judah, and to extend his realm was pleasant work for such a man. He must have a more central capital than Hebron. He must have an army of greater size and strength. He must have a palace and a sanctuary. All these plans were doubtless made in the days at Hebron, but when once the league with the northern tribes had been arranged, and David felt himself secure in his power, he lost no time in bringing to pass the ambitious designs he had cherished. He was no longer leader of a tribe; he had a nation behind him. He was no longer the prince of Judah; he was now the king of Israel.

Daily Readings—Monday, Watchful of Providences, 2 Sam. 2:10; Tuesday, Recognition of others, Eph. 4:20-32; Wednesday, Forbearing and forgiving, Col. 3:9-17; Thursday, Gratitude and prayer, 1 Thess. 5:16-28; Friday, Stewards of God's Grace, 1 Peter 4:1-11; Saturday, Obedient and faithful, Gal. 5:13-21; Sunday, Conscious accountability, Rom. 14:1-10.

The Prayer Meeting.

Silas Jones.

GREAT ENDINGS TO GOOD LIVES.

Topic—September 16, John 17:4; Acts 7:54-60; 1 Tim. 4:6-8.

"When I was making my defense I thought I ought not to do anything unworthy of a freeman just because I was in danger, and I have no misgivings now over the manner of my defense. No, I would far rather defend myself as I did, and die, than owe my life to

*International Sunday-school lesson for September 13, 1908: David made King over Judah and Israel, 2 Sam. 2:1-7; 5:15. Golden text. "David went on and grew great, and the Lord God of hosts with him," 2 Sam. 5:10. Memory verses, 5:4, 5.

a craven defense. For it is wrong for me, and for any one else, either in a lawsuit or in battle, to resort to every possible device in order to escape death. In battle it is often plain that a man may at least save his life by throwing down his arms and imploring quarter of his pursuers. And in other kinds of danger there are plenty of devices whereby a man may save his life, if he has the audacity to say and do anything and everything. But, my friends, I suspect the difficulty is, not to escape death, but rather to escape wickedness. For wickedness runs swifter than death, and now I who am old and slow have been caught by the slower runner, while my accusers who are clever and swift have been caught by the faster runner, which is wickedness. And now I depart having been condemned to death by you. They, too, depart condemned by truth to pay the penalty of depravity and unrighteousness. I abide by my punishment; let them abide by theirs. I suppose those things are destined to be; and I think it is best for all." There is something for the Christian to ponder in these words of Socrates to his judges.

"I Have Finished the Work."

When Jesus came to the end of his life, his work was done. There were no vain regrets on account of lost opportunities. There was no need to apologize for half-hearted support of righteous causes. He did all that God gave him to do. Of no other can this be said. There are many whose lives are pleasant to remember. We can say of them that they have finished their work, but we do not mean that they left nothing undone. At the passing of the best men and women love must cover their faults while it erects memorials of their good deeds. Jesus met death as no other met it because he had lived as no other ever lived.

"Lay Not This Sin to Their Charge."

Stephen died surrounded by madmen. A half-witted man has more sense than ten thousand men in a mob. Stephen spoke to his countrymen of the universal religion. They thought he was attacking the foundations of their ancient faith. They accused him of blasphemy, and when they could not answer his arguments, they stoned him to death. But he won and they lost. He prayed for them that they might not have the sin of killing him laid against them. They were on the side that could not stand the truth. They looked to the past; they feared the future. Stephen knew the future would vindicate him, for he knew he was right. It was possible, therefore for him to pity the foolish men who were the destroyers of his life. Their seeming triumph was their ruin, and he knew it.

"I Have Kept the Faith."

Not until we have been tried and approved can we appreciate the feeling of Paul when he wrote his parting words to Timothy. The traitor cannot begin to tell us what Paul meant. But the man who has preserved his ideals of honesty in business in the face of temptations to enrich himself at the expense of the poor can understand Paul and rejoice in his faithfulness. The preacher who resists the inclination to bid for cheap applause and subjects himself to the scorn and ridicule of bad men in the church and out of it in order that he may be on good terms with his conscience and be able to give a good account of his stewardship before God is aware that it costs something to be faithful. But the cost is nothing as compared with the joy of it. Paul could respect himself because he had been true to his Master. He looked for the crown of righteousness which the Lord gives to his faithful servants.

Teaching Training Course.

Lesson XIV. The Priestly Histories.

Two types of historical books appear in the Old Testament, the prophetic and the priestly histories. Neither is written as we write history today, for the interest of both is in religion rather than in the events of past or present as such. None the less, certain of these events are selected to serve as the illustrations of the principles of the higher life.

The prophetic histories were insistent upon the moral conduct of individuals and the nation. They point out the fact that men are happy and prosperous in proportion to their obedience to the will of God as expressed by the prophets. The priestly historians on the other hand magnify the place of the ritual of religion in the life of the people, and attempt to show that the great and successful kings of Israel and Judah were those who gave attention to the priestly rites of the sanctuary and honored these members of the religious establishment.

The two books of Chronicles are the most representative books of this class. They were originally one, and were indeed joined to Ezra and Nehemiah. By what means they became separated we do not know. First Chronicles opens with a genealogical list which runs back to Adam, and Second Chronicles ends at the opening of the exile, the place where the books of Kings leave their story. To a considerable extent therefore the books of Samuel-Kings run parallel with Chronicles. They are indeed both taken from the same earlier sources, as a comparison of their form will show. Yet their spirit and purpose are quite different. Samuel-Kings lays emphasis upon the dangers and consequences of sin. Chronicles glorifies the spectacular and priestly elements of the national life. There is also a tendency on the part of the Chronicler to read back into earlier time the institutions and ideals of his own age, and to exaggerate the numbers he uses. These facts have led many scholars to regard Chronicles as of little historical value. Yet this judgment must not carry too far. The books are easily seen to have a value of their own, even though they may not be as trustworthy to the historian as the great prophetic histories. The date of Chronicles is in the late post-exilic period. The last person mentioned in the record is Juddua, the high priest contemporary with Alexander the Great, 333 B. C.

Ezra and Nehemiah follow Chronicles and are closely connected with it in form and spirit. Indeed a study of these books soon convinces one that the hand by which they were written was the same one that wrote the books of Chronicles. But the nucleus in both cases is the personal memoirs of Ezra and Nehemiah respectively. These men each left journals containing the important events of their lives during the time of their residence in Judah, and these are the foundation material which the Chronicler used in writing the books. It is also apparent that the narratives of these two reformers in Judah after the exile have become mixed and confused in the books as we now have them. Nehemiah came to Jerusalem from his official position in the court of Persia about 445 B. C. He found the city still without walls, though the temple had been built. He secured the co-operation of the people, and built the walls in a very short time. He then continued as governor of the province for a period of twelve years, and after a visit to Persia returned once more to his task.

Later on came Ezra, about the year 397 B. C., and completed what Nehemiah had begun, by instructing the people in the law which he brought with him from the Jewish community in Persia, which was much more numerous, progressive and scrupulous regarding the law. The most drastic part of Ezra's reforms related to the mixed marriages of Jews with the women of the neighboring nations. These the scribe not only forbade, but he compelled many who had contracted such marriages to separate themselves from their families. This spirit of exclusiveness no doubt did much to make the Jews of later days the narrow and exclusive people they became.

The little book of Esther is more a romance than a history, yet it may have some foundation in fact, and was certainly greatly prized by the Jews in spite of, perhaps on account of, its fierce spirit of hatred against the heathen world. Even its heroine shares the same spirit, and considers the slaughter of a great number of non-Jews an appropriate and desirable thing. The historical difficulties presented by the book have led many modern scholars to regard it as less a record of facts than an appeal to the national pride and patriotism. The date was in the late Persian period.

Literature—The section in the introductions of Driver, McFadyen and Bennett and Adeney. Also the articles on the books named, in Hastings Bible Dictionary and the Encyclopaedia Biblica.

The Ocean looketh up to heaven
As 'twere a living thing;
The homage of its waves is given
In ceaseless worshipping.
They kneel upon the sloping sand,
As bends the human knee;
A beautiful and tireless band,
The priesthood of the sea!—J. G. Whittier.

All growth in the spiritual life is connected with the clearer insight into what Jesus is to us. The more we realize that Christ must be all to us and in us, that all in Christ is indeed for us, the more we shall learn to live the real life of faith which, dying to self, lives wholly in Christ. The Christian life is no longer the vain struggle to live right, but the resting in Christ and finding strength in him as our life, to fight the fight and gain the victory of faith.—Andrew Murray.

Willing to Work.

He is a very rich man now, and he made his fortune one morning while he was still a boy. A fortune is not made when the last thousand dollars have been gathered and counted; it is made when a boy or man takes the decisive step towards success, or shows the decisive quality which will sooner or later command it. For success, although sometimes a matter of opportunity, is rarely a matter of accident; and even when it is a matter of opportunity, the harvest is not gathered in unless there is a strong man ready to do the reaping. This man showed the stuff that was in him by a little advertisement in a local newspaper: "A willing boy wants work." That was notice to the world that a capable, trustworthy boy was to be had, who would not measure his work by his wages, but put his mind and heart into it; and the world is always on the watch for that kind of a notice, because it needs the boy who is behind it and is anxious to employ him. To be both willing to work and eager for the chance is to set one's feet squarely on the road to success at the start; after that it is only a matter of time. The road is full of half-hearted, uninterested shirkers who would stop and rest from their labors if somebody would give them food and clothes, and of unambitious drudges who plod along and do as little as they can. The boy who has trained himself to run and is eager to put forth his strength goes straight to the front. The willing boys who want work always get it.

And what is true of boys is equally true of men. The willing man is rarely out of work. If half the energy put into getting more wages and cutting down hours were put into cheerful, faithful, competent work, far more would be accomplished in the way of securing better conditions. In every department of life, willingness and competency are at a premium because so few men, relatively, put real heart and skill into what they are doing. A host of men are continually inveighing against general conditions, the order of the world, the hardness of life, the indifference of Providence. Society is full of men of good character and fair industry who never take the trouble to make themselves masters of the thing they are doing, and who, when the time of slackness comes and they are dropped from the list of active workers, do not understand that they have discharged themselves. As a matter of fact, except in very rare cases, no man need be discharged. It is possible for even the average man, by zeal and hard work, to get such a grasp of the thing committed to him that his employer cannot afford to lose him. Almost every man who chooses can make himself invaluable. As a rule, men discharge themselves because they do not make themselves necessary. Willingness is the beginning of this process of education in skill. The great majority of men fail because they do not work hard enough or intelligently enough. They are content to do what is set before them, and they do it fairly well, but they do not do it supremely well. In every field of work the complaint is heard on all sides that it is difficult to get a man who takes an interest in his work and does it with thoroughness. Niggardliness of effort and slovenliness of manner are characteristic of a host of men who might be expert workmen if they chose. They lack willingness; they are not willing to endure the discipline, to give the time, to deny themselves in order to get their tools thoroughly in hand. The willing man, except in very rare periods, can always find work. People are glad to have him about.—The Outlook.

A Thorough Demonstration.

"My dear, you must not fidget so with your handkerchief when you're in the pulpit," said the minister's wife, as she walked home by his side after the morning service.

"Fidget!" exclaimed the gentleman. "Why, I seldom use my handkerchief. What do you mean?"

"I don't mean using it," replied the wife, laughing. "I hope you will do that whenever it's necessary; but I mean pulling it out of one pocket and stuffing it into another, only to take it out and thrust it under the hymn-book. It's a nervous habit, and it's perfectly distracting to watch you."

The clergyman looked kindly incredulous as he said:

"I think you must be mistaken, my dear. I might have changed it about a good deal this morning, I believe I did, but I'm certain that it isn't a habit. To prove it, I'll leave my handkerchief with you this evening." It was agreed.

At the close of the invocation the minister's hand was seen withdrawing itself stealthily from his coat-tail pocket, and after he had said, "Let us continue our worship by singing three stanzas"—there was a long pause while he fumbled in the other coat tail before he added—"of the three hundred and forty-third hymn."

By keeping his mind on his hands instead of on the hymn, he managed to get through the singing with only one slip; but there were several awkward pauses during the responsive reading, when the minister's wife watched his hands roam from breast pocket to pulpit cushion and back to his coat tail again.

During the anthem the minister seemed less absent-minded, but

his wife was uneasy when it came time for the prayer, and discreetly covered her eyes. Then he grew more and more distracted, and kept the audience waiting with hymn-books in hand while he made another search for the missing bit of linen before giving out the number of the hymn.

Finally it was time for the sermon. "I invite your attention this evening," he began, and then stopped. This time his hand was in his breast pocket. "You will find my text," he began again, "in the eighth chapter of Romans." The little lady in the pew had gained her point, but really it was ceasing to be a joke. He could never get through his sermon at this rate. Hastily he beckoned to an usher and sent him into the pulpit with the minister's handkerchief. He clutched it with ill-concealed relief, and cast a guilty glance at his smiling wife. Then he drew a long breath, and, as one set free, went on with his admirable sermon.—*Youth's Companion*.

Busy Mr. Frog.

"Hello, Mr. Frog, what are you doin' in my garden?" said Jimmie to the big brown toad that was sitting in the middle of the lettuce bed in his "corner" of his father's garden.

"Hello, Mr. Frog, I said, what are you doin' in my garden?"

But Mr. Frog answered never a word. He just sat there and looked solemnly at Jimmie out of his bright, beady eyes.

"Well, Mr. Frog," Jimmie persisted, "if you won't tell me what you are doin', I'll just wait and see what you're doin'."

So Jimmie sat on the ground close by and looked at Mr. Frog, and Mr. Frog in turn looked at him. Pretty soon a little red bug flew down and lit on the lettuce near Mr. Frog's nose. Jimmie saw something flash out of Mr. Frog's mouth and back again "quick as a wink." And Mr. Red Bug was not on the lettuce leaf any more.

Jimmie was sure Mr. Red Bug didn't fly away, but he wasn't sure about what had happened.

He thought, "I'll watch Mr. Frog better next time." And again a bug stopped close to Mr. Frog, and again something jumped from Mr. Frog's mouth and back, and Mr. Bug was gone. And this time Jimmie was sure that little Mr. Bug had gone into big Mr. Frog's mouth.

Before his mother called him to supper, Jimmie had seen Mr. Frog catch twenty-seven bugs. He asked his father how Mr. Frog could catch bugs so well, and was told that he had a long, slender tongue with a sticky end, and when he flipped it against a bug Mr. Bug would just stick on and go back into Mr. Frog's big stomach.

"Mr. Frog's a good fellow to have in your garden, son, and you had better take care of him," said Jimmie's father.

And Jimmie said: "Yes, sir; I sure will. I'm going to be partners with Mr. Frog."—*Child's Gem*.

Brevities.

Sam—What's d' matter with you and Chloe?

Susan—Matter 'nough. She insulted my friend, Mr. Jackson, what called on me las' night.

"Insulted Mr. Jackson, did she?"

"Dat's what she done. She asked me who dat 'ere nocturnal visitor was?"—*Yonkers Statesman*.

"Elsie," said the mother of a small miss, "you'll have to be broken of the habit of sniffing at the table."

"Hadn't I better be mended, mamma?" queried Elsie.

Little Willard had hard work keeping awake one Sunday at church, and later on, being asked how he liked the sermon, he replied: "Well, the beginning was good, and so was the end, but there was too much middle."

A little chap residing on the south side was amusing himself one evening by copying the names of the former presidents. After reading them over an idea suddenly entered his small head. "Why, papa," he exclaimed, "ever so many of the presidents were named after streets in Chicago!"

Tommie—Gee! It's orful quiet over ter our house.

Sammie—What's th' matter? Somebody sick?

Tommie—No; ma's went away and took the phonograph with her!—*Yonkers Statesman*.

"Do you believe in ghosts?" asked the man who resents all superstition.

"No, suh," answered Mr. Erastus Pinkley. "An' all I's hopin' is dat dem ghos'es will lemme stay dat way 'stid o' comin' around tryin' to convince me."—*Washington Star*.

From the Colleges.

The Bible College of Missouri, Columbia, Mo., is a vigorous and growing institution in affiliation with the University of Missouri. It is, however, neither a "Bible Chair" nor an "Annex" of the University of Missouri. It is a College, officially distinct from every other institution. It enjoys the following advantages:

1. An admirable location in the very center of the most numerous brotherhood in any state in the Union.

2. An equally admirable location with reference to the campus and buildings of the University of Missouri.

3. A thorough biblical curriculum for students preparing for the ministry, for missions, and for other departments of Christian work.

4. An interchange of credits with the University of Missouri—ministerial students taking work in the University, and university students taking work in the Bible College. In prescribed courses the University of Missouri gives to its students full credit toward the A. B. degree for hours taken in the Bible College.

5. The intellectual atmosphere and the inspiration of a great and growing university with its expert teachers, its many departments, its libraries, gymnasiums, and varied Christian activities.

6. No tuitions are charged either in the University or the Bible College.

During the last year above ten per cent of the students in the Arts Department of the University of Missouri took work in the Bible College, and received credits toward their A. B. degree. The influence of the work of the Bible College is felt in university circles, and is recognized and gladly acknowledged by the University authorities. It is a leaven that permeates.

The work of the Bible College is recognized as being altogether helpful and constructive. The greatest reward of its teachers comes in the many assurances from their students of the spiritual and intellectual help they receive.

W. J. LIAMON, Dean.

COTNER UNIVERSITY.

The prospects of this institution are encouraging. The indications are that the attendance will be increased and the coming year will be the most prosperous of all. The department of education, with its close touch with the education of teachers is growing in interest. The new six-year course, by which both the Arts and Medical degrees are secured, promises to be an attraction to those desiring medical training together with a thorough general culture. The department of music, both vocal and instrumental, is being strengthened. The new gymnasium under the management of Coach Stevens, is a new attraction to physical training. On every hand vigor and hopefulness are apparent. Fall semester opens September 7.

W. C. AYLSWORTH.

The Pastors' College claims to present the only system of prompt relief for the present painful need of preachers now before the brotherhood. It proposes to take 500 brethren of only moderate education, to give them knowledge and practice during a single school

year, then to have them take our smaller churches where they will have time for study, during the next three years, under the direction of the college. It is a suggestion that will appeal to those who have the heart to preach, who wish to feel that they have been educated for it, and who have not the time to take the regular course in college. Our personal acquaintance with the president, George Thom Smith, justifies us in saying that he will not be content without good, solid, conscientious work in the school room.

EUREKA COLLEGE BOOSTERS' CLUB.

The prospects of Eureka College for the coming year are by far the best than for many years past. The correspondence indicates a large increase of students. There are many reasons for this, one of the most potent ones has been the formation and work of the new student organization which was formed at the close of last year. The primary work of the Boosters' Club is the enlarging of the student body and for this purpose almost all the students pledged themselves to do their utmost to return and bring another student with them. The officers of the society are daily receiving encouraging letters from students who have secured the promise of one or more new students and are working for more.

If the students themselves realize the value of increased opportunities of Christian education, the Christian churches of Illinois should bestir themselves to provide the means of attaining it by loyally supporting Eureka College.

An exceptionally large number of ministerial students are expected this fall. If any churches within reasonable distance of Eureka are in need of student preaching, mutual benefit may be secured by writing to Eureka College.

THE AMERICAN FEDERATION OF CATHOLIC SOCIETIES.

JOSEPH A. SERENA.

The recent meeting in Boston of the American Federation of Catholic Societies ought to be full of interest to every Protestant in the country because of the issues raised and the positions assumed. At a time like this, when there seems to be a concerted movement on the part of a large body of the Anglican church to go back to Rome, it is worth while to read the position the Roman church assumes toward present-day problems.

This gathering was the seventh national convention of the kind and was attended by delegates from all parts of the country. Mr. Edward Feeney, of Brooklyn, the national president, in his opening address outlined the issues and aims of the Federation, saying:

This Federation will attack the evil of divorce as a crime against society, and we shall enter our protest against the general disruption of the family by law, for the family is the unit upon which governments are founded. Federation will advocate the cause of Catholic education, that religious and secular instruction shall go hand in hand.

We shall reiterate our warning against the dangers of Socialism. Socialism and infidelity have throttled France, the eldest daughter of the church. It would not have been so had there been a Catholic Federation of societies in France built on the lines of the great German Central Verein.

Federation will appeal for a clean press, pure literature, proper observance of the Sabbath day, honest government, decent citizenship, the relation of labor and the church,

the protection of Catholic interests and in general endeavor to elevate the moral tone of our people and promote the love of God and our country.

In the opening sermon, preached by Archbishop O'Connell, of Boston, in the cathedral, the issues were most clearly outlined. Throughout the convention the point of attack was upon one or the other of the foes the archbishop mentioned, Protestantism and Paganism, including in the former the New Theology, with its resultant evils, and in the latter "Socialism."

The two foes which face today the cross of Christ, still raised aloft by his church as the tree of eternal life, are first, the last remnants of that negation once called Protestantism and now styling itself "The New Religion," and secondly, the same eternal energy, paganism, which the apostles faced from the first day when to the gentile world they preached Christ crucified. And the Catholic church today remains the only reliable moral force upon which all order and law and authority can depend.

There is not a condition existing today in the world, civilized or uncivilized, which the church of Christ has not faced 100 times before and settled with the same identical principle. The student of philosophy knows that truth is always truth and the only originality in the moral order is immorality; and yet we are expected seriously to listen to this talk about growth of truth and new religion.

If one can bring himself to the point of granting the arrogant position of the Roman church he cannot but admire this keen characterization of Protestantism:

I dare say that the Catholic church alone must soon be recognized as the only bulwark

TRIED TO FORCE IT.

Thought System Would Soon Tolerate Coffee.

A Boston lady tried to convince herself that she could get used to coffee, and finally found it was the stronger. She writes:

"When a child, being delicate and nervous, I was not allowed coffee. But since reaching womanhood I began its use, and as the habit grew on me, I frequently endeavored to break myself of it, because of its evident bad effects.

"With me the most noticeable effect of drinking coffee was palpitation of the heart. This was at times truly alarming, and my face would flush uncomfortably and maintain its vivid hue for some time.

"I argued that my system would soon accustom itself to coffee, and continued to use it, although I had a suspicion that it was affecting my eye-sight also. The kidneys early showed effects of coffee, as I found by leaving it off for a few days, when the trouble abated.

"Finally a friend called my attention to Postum. At first I did not like it, but when made right—boiled 15 minutes until dark and rich—I soon found Postum was just what I wanted. No flushing of the face, no palpitation, no discomfort or inconvenience after drinking it.

"Of course all this was not felt in a week or two weeks, but within that time I can truthfully say a marked difference had taken place and a great deal of my nervousness had vanished.

"At present time my health is excellent, due to a continued use of Postum, with a general observance of proper hygiene. Of nothing am I more convinced than that if I had continued drinking coffee, I should be today little less than a nervous wreck, and possibly blind."

"There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

against the prevalent social evils which seem even now to threaten the life of the nation. She is today the only moral body which gives indication of growing vitality and increasing vigor. The Catholic church has out just begun to manifest in this young land the undying vitality with which Christ endowed her. The leaders of Protestantism are now proclaiming that unless all signs fail their churches may soon close their doors. The principle of private judgment and the so-called "higher criticism" have done their havoc.

The Bible, which half a century ago was a fetish, is today a fable, and whatever there was of simple faith in the supernatural is fast being dried up in the hearts of those whose ancestors made faith alone the only condition of eternal salvation.

The tide which four centuries ago started with the rebellion of Luther against his ecclesiastical superiors has gone on mounting until rebellion succeeding rebellion has submerged those who caused it and has left in its wake utter ruin of the supernatural.

Regarding the school question he had some very plain things to say, and he said them. Forty years ago this church compelled the subject of religion to be omitted in our public schools. Now it decries the godless public school, pointing with Pharisaical pride to its parochial school system. When, in our schools we attempt to right the error, the Catholics come again with an attack upon a "pagan substitute for Christianity." Verily the issue seems to be Catholicism or nothing. But hear the archbishop:

Lack of religious influence in early years in the home and school has begun already to bear fruit in every phase of our national life.

We Catholics have pointed it out like many another danger for a century past. We have done our duty to our own under circumstances which have proved our sincerity. While our people are among the poorest of this country in material goods and least able to bear new burdens, they have erected at the cost of millions and millions of dollars, schools and institutions wherein their children might be taught that there is a God to whom all men must be responsible, that moral law emanating from that God binds them during all their lives, that all authority is from God, that civil rulers are sacred in that authority, that the law of the land is to be obeyed under penalty of God's displeasure, that rights of property are sacred, and all those other inviolable principles of right and duty which stand for order in the world and the peace of humanity.

While doing for the children of the nation what the nation itself cannot do, we have been burdened with a double taxation, which is nothing short of outrageous tyranny.

I call upon this federation and upon every Christian in the land to oppose with all influence the latest attempt of an infidel propaganda to thrust into the schools what appears on the surface to be an innocent system of ethical culture, but which in reality is only another clever ruse to substitute a pagan philosophy for Christianity.

If this meeting of the federation will have accomplished only this one great achievement—arousing the whole American people to a knowledge of the awful dangers which the nation must eventually face if this system of irreligious or unreligious training of the young continues it will have done something in the land to oppose with all his to gain the eternal gratitude of all true patriots.

Regarding modernism nothing was said. The outsider was left to infer that in the great Catholic church no questionings ever come, that it is the same "yesterday, today and forever." But, like some other religious bodies, it is best seen from afar. Notwithstanding its form and power, we have reason to believe that it is feeling the general effect of the unrest of the religious world. In fact, the very pressure of a "federation" of Catholic societies signifies that some need from without imperatively calls for a closer organization for protection.

The next gathering will be held in Pittsburgh in August, 1909.

Syracuse, N. Y.

FOREIGN MISSIONS.

The Foreign Society has just received \$800 from a sister in the state of Washington. She is three score and ten. Her chief desire is that her money may be used for the spread of the Gospel.

The officers of the Foreign Society will hold a conference with some twenty-five of its missionaries in Cincinnati, September 1-3.

The receipts of the Foreign Society for the first twenty-four days of August amounted to \$16,594. This amount was received from 543 sources, or in this number of gifts. This is a gain of 144 gifts for the corresponding time one year ago.

The churches on the Pacific coast are being greatly stirred by the visit of Dr. and Mrs. Dye. The Southern California convention voted to raise \$12,500 for another new station far up on the great Bosira River in the Congo. They follow the example of the Northern California brethren, who are raising \$10,000 for a new station on the same river. The Oregon brethren started the ball rolling by pledging \$15,000 for a mission steamboat for the Congo.

M. D. Clubb, of Pomona, California, writes that the day spent with them by Dr. Dye, of Africa, was one of the greatest in their experience. They gave a thank offering of \$230, to be used in sending Mr. and Mrs. Moon, of Oregon, out to the Congo as missionaries. Then G. H. Waters and wife of the congregation decided to take Mrs. Moon as their personal Living-Link. These good people also support a missionary under the C. W. B. M. The people of the middle states will have to step lively to keep up with the missionary pace being set by our California brethren.

J. H. Wenz, of Sacramento, California, is the Chairman of the Centennial Committee for Foreign Missions in Northern California, the special object of which is to raise a special fund of \$10,000. The Northern California brethren will be glad to co-operate with him heartily.

A friend in Southern California pledged \$600 for the support of Mrs. E. R. Moon, who expects to go to Africa as a missionary of the Foreign Society. This makes another "Living Link" for California.

The church at Covina, Cal., W. G. Conley, minister, will support E. R. Moon as their "Living Link" in Africa. This is a bold step for this splendid church.

The church at Pasadena, Cal., has raised a special fund of \$230 toward the outfit of E. R. Moon, who expects soon to depart for work in Africa.

W. G. Conley, Covina, Cal., has been appointed Chairman of the Centennial Committee for Southern California, the special object of which is to raise a Centennial Fund of \$12,500 for Foreign Missions in that region. This is a splendid undertaking, and under the inspiring and wise management of Brother Conley, we have no doubt of success.

E. W. Thornton's Bible Class, numbering thirty, of Long Beach, Cal., have pledged themselves for a "Living Link" in the Foreign Society. We congratulate Brother Thornton and his splendid class upon this bold step. There are hundreds of other Sunday schools who ought to undertake some larger and more definite things for the furtherance of the gospel.

A LIFT IN A TIME OF GREAT NEED.

JESSE B. HASTON.

What a hand to hand struggle we do have in a city like Denver! Twenty months ago, I came to Denver and found the East Side Church meeting in a dark, unpleasant hall, where it had worshipped nearly ten years. To secure a building was looked upon as a well-nigh impossible task. We went to work. I determined that we should locate and build in a first-class locality. We found the site at Thirtieth avenue and Williams street. The price was \$2,100. How could we buy it? After a stiff course in the art of real estate dealing, we traded for the chosen site some property we had down near the railroad shops, and paid \$600 on the difference. This left us \$600 still in debt on the lots. It seemed to me that the raising of this first installment had well-nigh exhausted the money ability of the congregation. But the resources of a wise faith are surprising. To pay this balance on the lots, we next searched for and found sale for one and a quarter of the four lots, which left us 70x125 feet on an elegant corner and paid for. Now for the building. We planned a \$20,000 structure; raised \$500 and went to work on the basement. August came. Excavations were made and basement walls built. One thousand dollars had been collected. The folks said that the congregation had surely expended its financial energy. We stopped work and took four months to raise \$400 debt on the work thus far done. The panic came. Winter was upon us. To stay in the old hall meant further expense, delay and stagnation. What should be done? To be able to use a promised loan it was necessary to raise \$3,000 more, to complete the first section of the building. Now—what can possibly be done?

NIGHT NURSE.

Kept in Perfect Trim by Right Food.

Nursing the sick is often very burdensome to the nurse.

Night nursing is liable to be even more exhausting from the fact that the demands of the system for sleep are more urgent during the night hours.

A Va. lady, called on to act as night nurse in the family, found the greatest support from the use of Grape-Nuts food. She says:

"Our acquaintance with Grape-Nuts began eight years ago. We bought the first package sold in this place, and although we began as skeptics we became converts to its striking food value."

"I used Grape-Nuts first, to sustain me when doing night nursing for a member of the family. I ate a teaspoonful at a time, and by slowly chewing it, I was able to keep awake and felt no fatigue."

"Soon I grew to like Grape-Nuts very much and after our patient recovered I was surprised to find that I was not at all 'worn out' on account of broken rest. My nerves were strong and steady and my digestion was fine. This was the more surprising because I had always suffered with weak nerves and indigestion. My experience was so satisfactory that other members of the family took up Grape-Nuts with like results." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

We turned to that great repository of a great people's business-like faith, The Extension Society. The Board seemed willing to do any reasonable thing I asked to help us into our new quarters. It granted us \$1,500, and we fitted up the basement section for worship. It is comfortable, roomy, will seat over three hundred, and is our own.



EAST SIDE CHRISTIAN CHURCH, DENVER, COLO.

We are hilariously happy! The congregation is taking on growth.

The accompanying cut shows the building as it will appear. Spanish mission in style, solid, enduring, to be the proud but humble instrument for saving the souls of a city now growing by leaps and bounds.

On opening day, money sufficient was pledged to wipe out this loan by the end of the year, by which time we shall be erecting the superstructure.

Hic Fabula Docet.

A STRENUOUS TRIP.

Dr. Royal J. Dye and his wife have just completed their trip to the Pacific Coast. It was indeed a strenuous one, but great things are the results. Writing under date of August 17, he says:

"Some things have greatly encouraged us, others have disappointed us, and we are sorry that we have not been able to produce more immediate results. We sympathize with you all in the office as we have never done before. We thought we knew, but we only guessed at it."

"The good fellowship all along the line has heartened us much and we shall go back to our beloved Bolengi with a new courage, feeling that the great brotherhood understands and feels and is backing the work. It will be an encouraging message to send to the Congo and a stimulating report to take back to the Bolengi Church."

"It has been hard work, but it has been worth while. We enjoy talking to interested people. We did not get much time to visit or to see the sights. The business of our King was too pressing. We trust it will count for larger things in the years to come. God grant that they do not forget it."

"Yours in his glad service,

"ROYAL J. DYE."

CHURCH ADDITIONS.

Suwanee, Ga.—An eleven days' meeting in Hopewell Church, Gwinnett county, closed August 19, with one baptism. C. R. Miller was the preacher. There was considerable petty opposition by other religious bodies. E. Everett Hollingsworth, minister.

A consecrated man is needed for the field at Conyers, Ga. E. Everett Hollingsworth, who has been there for over two years, will take up the work at Fitzgerald, Ga., where the two congregations (First and Central) have united.

PASTORS' COLLEGE, Champaign, Illinois.

Students cannot enter at any old time; boys, not at all.

For these classes:

- (a) Those whose limited education prevents them from entering college.
- (b) Those who are too old to spend several years in school.
- (c) Those who began to preach with inadequate preparation.
- (d) Those who want the best, regardless of cost.

Only one year in college walls, then three years daily study while in an active pastorate.

We conquer our huge bashfulness to cite the fact that this system of ministerial training is the most original, most economical, most dynamic, most fascinating, most practical in reach of the American student. We are looking for the man who has the acumen to recognize the best, the independence to reject the mouldy or fantastic, the conservative wisdom to appreciate a system that is neck and neck with the twentieth century yet holds the truth as expressed by Jesus, for he will have the insight to prize the vigorous, enthusiastic, creative years saved by this course and the vim and nerve to grasp it promptly. We want 500 of him, or her.

Our class in "Learning How to Think" is a pioneer. No other theological school has it. The obligation, the tools, the methods, the materials, the tests of high thinking; how to attain increased power of thought; the art of study; the Carlylean method of reading; the training of the imagination for those who wish to soar, form a mental gymnastic, increasing mental ability to a degree not suspected. But that is but one morsel in the superb menu. Entrance in early September only. Send for catalogue. Quick.

REPRESENTATIVES WANTED,

By this and other high-class publications, including the best magazine of current events and a Woman's Home Magazine. One lady or gentleman wanted in each town, whose integrity can be guaranteed by some minister we know. Our Agents get from ten to twenty dollars a week in cash. If you desire attractive and remunerative employment, send for description of our offer. Address,

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HIRAM COLLEGE, Hiram, Ohio.

From a student's symposium in the Hiram College Advance.

WHY CHOOSE HIRAM?

1. Because there you will receive the individual attention from instructors which is the unsolved problem of the large college.
2. Because intellectually, morally and socially you will rank yourself. Wealth or poverty, social condition at home or "previous condition of servitude" will neither help nor hinder.
3. Because there you may learn to think for yourself, without throwing away faith and belief.
4. Because coming in contact with Hiram's world-wide interests you will grow.
5. Because on graduation you will have a diploma that counts for something in the world of action.

The Home-Coming issue of the "Advance," containing the above symposium entire, the inaugural address of President Bates, a poem by Jessie Brown Pounds, articles by Judge F. A. Henry and Profs. E. B. Wakefield, B. S. Dean and G. H. Colton, and many other things of interest, also catalog and full information, sent free on application to J. O. Newcomb, Secretary, Hiram, Ohio. (Mention the Christian Century.)

COTNER UNIVERSITY

Bethany (Lincoln), Nebraska.

College of Arts, four courses four years each. Classical, Sacred Literature, Philosophical, Collegiate Normal, leading to A. B. College of Medicine, Departments of Sacred Literature and Education—grants state certificates—grade and life. School of Music, Business, Oratory, Art. Academy accredited by state.

Beautiful location; connected with Lincoln by electric line. Address,
W. P. AYLSWORTH, Chancellor.

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For Girls and Young Women

Famous old school of the Bluegrass Region. Located in the "Athens of the South." Superior Faculty of twenty-three Instructors, representing Yale, University of Michigan, Wellesley, University of Cincinnati, Radcliffe and Columbia University. Splendid, commodious buildings, newly refurnished, heated by steam. Laboratories, good Library, Gymnasium, Tennis and Athletic Field, Schools of Music, Art and Expression. Exclusive patronage. Home care. Certificate Admits to Eastern Colleges. For illustrated Year Book and further information address MRS. LUILLA WILCOX ST. CLAIR, President, Lexington, Ky.

Forty Thousand Dollars in recent additions and improvements.
Next session opens September 14, 1908.

SPECIAL TELEGRAM.

Christian Century, 235 E. 40th St.:—

Dedicated new and remodelled church here in my old home town where my parents and relatives are members. Morning and afternoon services in the grove. Undoubtedly the greatest throng that ever assembled for a religious service in Butler. Dedication service in the new church at night. Raised \$66 more than the indebtedness. S. B. Braden, our pastor here, is doing good work. Butler is also the home of Brother Sturgis and Brother Haley, two of our best singing evangelists. They assisted in the music yesterday. We had eleven confessions at the night services.

Chas. Reigh Scoville.

WITH THE WORKERS.

In a contest between Hopewell, Reese and Bethel Bible schools, in Georgia, for three months, Bethel finished with the greatest attendance and Reese with the largest amount of offerings.

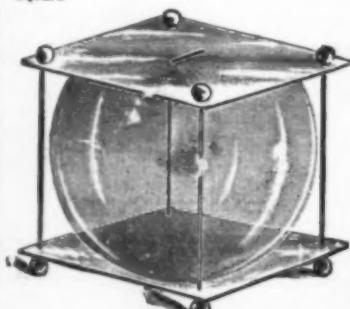
NOTICE.

After four years' ministry with the church of Edinburg, Indiana, I have resigned my work there to enter the evangelistic field. This pastorate has been the most pleasant and happy experience in all my ministerial career. This church is blessed with one of the best official boards in the Brotherhood and the congregation as a whole will be difficult to equal. They are blessed with the good things of this life and know how to dispense them to the one who ministers to them. I am open for evangelistic dates after September, my first meeting being Milan, Mo., during this month. Churches desiring my services can address me 705 Conn St., Lawrence, Kans.

WHARTON MEMORIAL HOME.

September 1, 1908, has been decided on as the date for the opening of the Wharton Memorial Home at Hiram, O. One of the most serious trials of our missionaries will be relieved by this provision of a home where their children can be cared for in this country during school age. The F. C. M. S. has planned this home, profiting by the experience of other foreign missionary societies which have long had similar homes. It is a most commendable undertaking and merits the support of the entire brotherhood.

A Glass Birthday Bank. Nickel-plated. Price, \$1.25, not prepaid. Made from highly polished aluminum plates, glass globe and oxidized rods and nickel plated balls. Size of bank, 5 inches square.



The Christian Century Co., 358 Dearborn St., Chicago

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JOY AND PRAISE

By Wm. J. Kirkpatrick and J. H. Fillmore

More songs in this new book will be sung with enthusiasm and interest than has appeared in any book since Bradbury's time. Specimen pages free. Returnable book sent for examination.

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Steel, Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillside, Ill.

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Household Lubricant

A carefully compounded oil that will neither gum nor corrode.

For the
Sewing Machine
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Creaking Hinge
Baby Carriage
Lawn Mower
Bicycle
Oil Stone
Cun—

and everything about
the house
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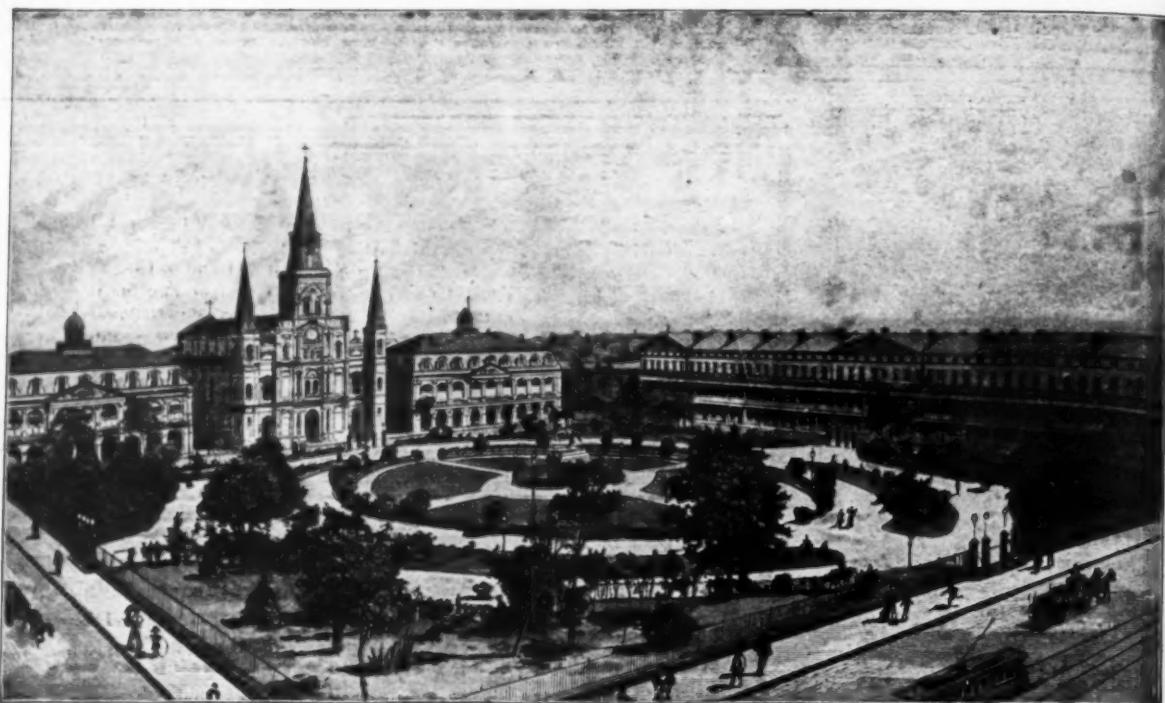
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